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THE JACOBITISM, PERJURY, AND POPERY OF High-Church Priests.

Deme autem lucrum, superos & sacra negabunt.

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The Perjury, &c. of High-Church Prieſts.

NO true *Engliſhman* can forget the Terror and Aſtoniſhment the whole Nation was in when they ſaw King *James*, whoſe Religion oblig'd him on pain of Damnation to extirpate all Proteſtants, filling up his Army with *Iriſh* and other Cut-Throat Papiſts, having before diſpens'd with the Laws in order to place ſuch Men in all Civil Poſts as were at the Devotion of the Jeſuits, who entirely govern'd the King's Conſcience. Then the Clergy not only abandon'd their Doctrine of Paſſive-Obedience, which till that time they had made the Characteriſtick of a true Churchman, but did all that Men cou'd do to inſpire the People to act like Freeborn *Engliſhmen*, in defence of their Religion, Laws and Libertys: none were more forward than they to invite the Prince of *Orange* to come over at the Head of an Army; and upon his Landing incourag'd all either to join him, or otherwiſe to take up Arms in order to diſtreſs K. *James*. Every body knows that ABp *Sancroft* ſhew'd ſo much Zeal for this glorious Cauſe, that he went in Perſon to demand of K. *James*'s Lieutenant the Keys of the *Tower*; and another venerable Prelate, on that happy occaſion, not only put on a Blue Coat, Jack-Boots, *&c.* but conducted her preſent Majeſty to join thoſe who had actually taken up Arms againſt her Father; ſo much did ſhe eſteem the Cauſe of the Proteſtant Religion, and of her Country's Liberty, above all other Ob-

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ligations. In a word, this unanimous and hearty Concurrence of the Clergy with the reſt of the Nation, in oppoſing K. *James*, forc'd Dr. *Atterbury* to celebrate their Praiſe, and give them this glorious Encomium, " That none were more inſtrumental than the *Engliſh* Clergy in promoting the common Deliverance; a Proteſtant Clergy, the profeſs'd Aſſertors of the juſt Freedoms and Rights of Mankind in religious Affairs, and who have been more than once inſtrumental in ſhaking off the Yokes of every kind from the Necks of *Engliſhmen*."

Rights of Conv. p. 113, 362.

After this, who cou'd ſuſpect that ſuch numbers of theſe religious Men ſhou'd ſo ſoon damn, what themſelves, and the whole Nation had been acting at the Revolution; and maintain that our All, our Fortunes, our Wives and Children, nay our very Lives depend on Will and Pleaſure, and are entirely at the Diſpoſal of the Prince, who on pain of Damnation is not to be reſiſted, tho his Tyranny be ever ſo inſupportable, as having a Divine Right to an abſolute and unconditional Obedience? Theſe *Bowſtring* Doctrines are at all times intolerable in a Free Nation, but eſpecially when the Lawfulneſs of the Government is built on the Lawfulneſs of the Peoples withdrawing their Allegiance from a King, who had openly invaded, and deſign'd totally to ſubvert their Conſtitution.

'Twas to the Surprize of every body that High-Church reſum'd theſe old ſlaviſh Notions, not only in contradiction to all their Diſcourſes and Actions at the Revolution, but in defiance of all the Declarations, Subſcriptions, Oaths and Obligations, which ever were requir'd by God or Man, to tie and ingage Men to one another. Nay, they have dealt as deceitfully with God as with Man: How frequently and ſolemnly have they mock'd the Almighty, with moſt hypocritical and ſham Thankſgivings for our happy Deliverance from Popery and Slavery, even when they preach'd ſuch Doctrines, as made it Damnation to reſiſt a Tyrant who was bringing both Popery and Slavery on the Nation?

Every one ſees how impoſſible 'tis to coin a Diſtinction that can in the leaſt excuſe High-Church from Perjury, in ſwearing to bear true Allegiance to K. *William*, while they thought K. *James* had neither parted with, nor cou'd forfeit

forfeit the Right he had to their true Allegiance: yet this Oath they broke thro like a Cobweb, by the distinction of *de Jure* and *de Facto*; and no doubt applauded themselves for having found out such a happy Expedient, as gave them all the Protection and Advantages of the Government, and yet left them at liberty to oppose it.

This impious trifling of High-Church with their Oaths, made the Parliament judg it necessary to cut off all their knavish Distinctions, and leave no room for any wretched Evasion; and therefore they oblig'd 'em to sign the *Association*, which declares K. *William* to be Lawful and Rightful King of *England*: and in it they mutually promise and engage to stand by and assist each other to the utmost of their Power, in Defence and Support of his Majesty's Person and Government, against the late K. *James*, and all his Adherents, and in supporting and defending the Succession of the Crown as by Law establish'd.

Tho in subscribing this solemn Declaration, there was no room left for Subterfuges, yet this had no other effect on High-Church Priests, than to make them rail the more bitterly at the Revolution, and be the more active in preaching up all such Doctrines as made it Damnation to own K. *William* for their rightful and lawful King.

Yet notwithstanding this, the Parliament believing there were some degrees of Wickedness that the most profligate wou'd boggle at, and few so abandon'd as not to have some remorse for Perjury on Perjury, or at least not to be in love with Infamy, they enacted that all shou'd swear, what before they had subscrib'd, "That K. *William* was Right-"ful and Lawful, and that they wou'd bear true Faith "and Allegiance to him, and that the Pretender had no "Right or Title whatever; and that they wou'd stand "by, defend and maintain, to the utmost of their Power, "the Protestant Succession as by Law establish'd in the "House of *Hanover* (tho there were above twenty who by High-Church Principles were to precede that House) "and that they acknowledg and swear all this ac-"cording to the expres Words, and according to the "plain and expres Understanding of them; and that "they make this Acknowledgment, Recognition, Re-"nunciation, Abjuration and Promise, heartily, wil-"lingly and truly, upon the true Faith of a Christian." And this was enacted again *mutatis mutandis*, in the

Oath they are enjoin'd to take to the preſent Queen. Yet theſe things went down with them as glibly as a Bumper of Claret to the health of their Popiſh King, whom, rather than loſe the leaſt trifle, they will abjure ten times a day: Nay, High-Church Prieſts, the more they ſwear, the more they think it their Duty to be forſworn; and thoſe Oaths which they can't break without renouncing the Faith of a Chriſtian, have no other effect on them, than to make them the more active and induſtrious in preaching up, with an uncommon Zeal, all thoſe Doctrines which are inconſiſtent with the late and preſent Government, and the Proteſtant Succeſſion.

The Parliament at the Revolution was govern'd by this Principle of eternal Truth, That a Nation can never be reduc'd to ſuch Circumſtances, as not to have a Right to act for its own Perſervation; but that upon extraordinary occaſions, it will always be lawful to break thro the ordinary Rules in all ſuch things, as cou'd have no other reaſon for their Inſtitution, than the common Safety, that Supreme Law of Nature and Nations. And therefore in the Entail they made of the Crown, when King *James* by his illegal Proceedings had abdicated his legal Government, they took no notice of the then Prince of *Wales*, and poſtpon'd all other Titles, to inveſt K. *William* with the ſole Adminiſtration, and afterwards excluded for ever all Papiſts, and Perſons marry'd to Papiſts; nay, condemn'd the Popiſh Pretender as a Traitor, notwithſtanding all the bundle of Evidences recorded in Chancery, to prove he was not *ſuppoſititious*. Which in every ſtep being diametrically oppoſite to the Principles of High-Church Prieſts, who are never influenc'd by the Good of Human Societys, every body muſt ſee, that all the Oaths they have taken ſince the Revolution, are directly contrary to their Conſciences, and that they deſign nothing by the Paſſive-Obedience Doctrines they preach up with ſo much fiery Zeal, but to undermine the foundation of the preſent Settlement.

And this appears moſt plainly by their Conduct on that Day, which from their Abuſe of it is call'd their General Madding-day; for then they never fail to run down all that the Lords and Commons did at the Revolution, in order to damn the Settlement built on it. Their inſolent Harangues at that time put a Man in mind of the *Bacchanalia*

chanalia in old *Rome*, where Slaves took the liberty to insult their Lords and Masters, who gave them Bread.

The Design of that Day of Humiliation, set apart to deprecate God's Judgments for an Action which few alive approve, and none had a hand in, is most scandalously perverted, when 'tis made use of to alienate Peoples Affection from the present Government and Protestant Succession: and there's nothing now which more requires a day of Humiliation, than the crying Sin of Perjury, which High Church Priests shew themselves guilty of every where, but most especially in the most holy Places, and on the most holy Days, and on the most holy Occasions; when 'tis their Duty to warn the People against all Sins, but chiefly against such as are of so deep and black a Dye, as Sedition, Perjury, undermining the Protestant Succession, and by consequence the Protestant Religion. Have we not too much reason to apprehend, that so horrid a Prophanation of all that's Sacred, must pull down the most dreadful Vengeance on the Preachers and Hearers, on the Priests and People? Till a stop is put to these blasphemous Abuses in the House of God, ought not every pious Christian, in utter abhorrence of so infamous and execrable a Practice, to say with the good old Patriarch, *O my Soul, come not thou into their Secrets, nor to their Assembly mine Honour be not thou united!*

A Man wou'd be surpriz'd (if any thing High-Church Priests say or do cou'd surprize him) to see them not only renounce the only good Act they ever had a share in, in joining with the People to bring about the happy Revolution, but pursue with Vengeance all who dare attempt to prove that they then acted according to their Consciences, or that they have not since been as often perjur'd as they have sworn.

What other Quarrel have they against Mr. *Hoadly*, to whom they bear a mortal and implacable Hatred, notwithstanding he has (which one wou'd think shou'd merit their Favour) writ against the Dissenters, and the *Rights of the Christian Church*, but that he is so much in love with the late Revolution, that he does not desire to see another, and therefore makes it his Business to justify it against their senseless Cavils? Nay, 'tis plain they have no other Crime to object to him, but that he has so much Zeal

for their real Intereſt, as to vindicate their reſiſting King *James*, in the defence of their Religion and Country; and to ſhew how they might, wou'd they be true to their own Revolution-Principles, lawfully ſwear to the preſent Government, the Proteſtant Succeſſion, and abjure the Pretender. But High-Church will never forgive him ſo preſumptuous an Attempt: no, they will be perjur'd ten thouſand times over, rather than owe the lawfulneſs of taking the Oaths to ſuch abdicated Doctrines.

How widely did the Lower Houſe of Convocation differ in this matter from the preſent Houſe of Commons! The former were ſo far from approving Mr. *Hoadly*'s Principles, that they addreſs'd the Biſhops to concur with them in a Synodical Cenſure of his Sermon, for the *Diſhonour it brought to the Church*; while the latter call that which he has writ, in defence of the Doctrine laid down in his Sermon, *A ſtrenuous Juſtification of the Principles on which her Majeſty and the Nation acted in the late Revolution, and an eminent Service both to Church and State.* And indeed 'tis this Addreſs, and not the Sermon, that has not only been a Libel on her Majeſty's Conduct at the Revolution, but a Diſhonour to the Church, by condemning thoſe Principles by which the Church, when in the greateſt danger, was preſerv'd from utter Ruin and Deſtruction. And if that which ſaves the Church may bring Diſhonour to it, theſe Convocation-men are never like to bring ſuch Diſhonour to the Church. But 'tis not only the Laity who think the greateſt danger that can ever happen to the Church muſt be from the Churchmen themſelves, but even the beſt Men among the Clergy confeſs it: as for inſtance, the good Biſhop of *Lincoln* declares, "That nothing at this day preſerves "us from Ruin, but that we (the "Clergy) have not power of our "ſelves to do the Church a Miſchief; "and the Prince, who ſees but too much of our Temper, "is too gracious to us, and has too great a Concern for "the Churches Good, to ſuffer us to do it." And 'tis evident her Majeſty is as gracious, has the ſame great Concern for the Churches Good, ſince ſhe will not let the Convocation ſit to do the Church a Miſchief.

Dr. Wake's *Appeal*, &c. *in behalf of the King's Supremacy*, p. 121.

Among

Among the many Reasons why the Bishop of *Lincoln* thinks the Clergy, if they had Power, wou'd ruin the Church, one is, "That there are, as he says, "a new sort of Disciplinarians rise up from "among our selves, who seem to comply with the Go- "vernment of the Church, as others do with that of the "State, not out of any Conscience to their Duty, or any "Love they bear to it, but because they can't keep their "Preferments without it. They hate our Constitution, "and revile all such as stand up in good earnest for it; "and yet for all that resolve still to subscribe and rail." Ib. *Epist. Ded.*

The only reason that the profess'd Jacobites do or can give for their not taking the Oaths, is, That their Principles of Passive-Obedience and Non-Resistance do inviolably attach them to the Interest of the *St. Germains* Family, in opposition to the present Government and the Protestant Succession. And since High-Church maintain the same Doctrines, ought they not, if they wou'd not be thought to mean the same thing, to endeavour to convince the World, that Jacobitism is not the necessary Consequence of their common Principles? But they are so far from offering at any such thing, that they plainly and openly shew what they wou'd be at, when they join with the Jacobites in all publick Matters, and appear to be influenc'd in all their Actions by the same Spirit, and to carry on the same Interest, and the same Designs; which makes them alike commend and condemn the same Things and Persons, alike rail at the *Dutch*, alike cry up the *French*, alike rejoice at our Misfortunes, and to be alike mortify'd at our good Successes, alike revile the Queen, libel the Ministry, and make saucy Invectives against the Bishops. All which I take to be Proofs *ex abundanti*; since no one thinks he has not sufficient Evidence to judg how a Man stands affected to the Government, if he only knows what his Sentiments are relating to the Passive-Obedience Doctrines.

Tho the swearing Jacobites make the highest Court to the Nonjurors for their steddiness to their common Principles, yet the others can't sometimes forbear to give them pretty severe Reprimands for their swearing contrary to their Consciences; as to instance in the great

great Favourite of High-Church, the celebrated Mr *Leſley*, who ſays, " 'Tis a ſevere Jeſt the " common People have got againſt the " Clergy, that there was but one thing " formerly the Parliament cou'd not do, " that is, make a Man a Woman; but " now there's another, they can't make " an Oath which the Clergy will not take."

Anſwer to Biſhop King's State of Ireland, &c. p. 123.

The Author of a Jacobite Pamphlet, which all the World gives Dr. *Hicks* the Honour of, to ingratiate himſelf with High-Church, makes a Panegyrick on them for ſwearing contrary to their Conſciences, and waiting for an Opportunity to throw off the Government they have ſo often ſworn to. His Words are, " The main Body of our Clergy honour " their old Brethren in their Hearts, as " Men of Principles, who are moſt " faithful to the *Engliſh* Monarchy, zea- " lous for the Honour and Proſperity of " the Royal Family, and the Catholick Doctrines, and " Rights of the Church: nay I have reaſon to hope, " that they wait for the times of healing and refreſh- " ing, when they may come again to Communion with " us under their rightful Biſhops. I know in ſome " meaſure what I ſay to be true; and if any man doubt " of it, let him conſider what Inclinations the Con- " vocation diſcover'd at its firſt ſitting down." And in the Margin he ſays, " Among the worthy Men here " deſcrib'd, may be reckon'd the late learned Mr. *Wharton*, who put out Archbiſhop *Laud*'s Works; Dr. " *Dove*, who all the World knows took the Oaths with " ſo much reluctance, and once turn'd Dr. *B.* out of his " Houſe, for arguing, as he thought, too warmly for " the Government; but more particularly Dr. *Scott* of " worthy Memory, and the learned Dr. *Busby*: I dare " not name the Living." None can accuſe High-Church of Ingratitude, ſince every one knows what a great Veneration they have for the Man who compliments them ſo highly for being forſworn, and who repreſents Perjury, in thoſe he names for worthy Men, as a moſt Heroick Action.

Preface to ſome Diſcourſes on Dr. Burnet, and Dr. Tillotſon.

Many

Many admir'd the Impudence of the Pretender in attempting with ſo very few Forces ſuch a powerful Government; but then they did not conſider how many years the High-Church Drummers had been beating up for Volunteers on his account. But tho that Attempt has happily miſcarry'd, yet 'tis very melancholy to conſider, how ſince that time the High-Church Pulpits have doubled their Efforts to make way for another Deſcent. Nay, tho one of the Trumpeters of Sedition is proſecuted in a Parliamentary way, yet that has had no other effect on his *True Brethren*, than to cauſe 'em to preach up with more fury than ever theſe Helliſh Doctrines; as if they hop'd with their Numbers and daring Inſolence to intimidate the Parliament. So that now after the ſpending of ſo much Blood and Treaſure in defence of the Revolution, things ſeem to be brought to this paſs, that the Repreſentatives of the Nation muſt be under a neceſſity of diſputing the Lawfulneſs of it with High-Church Prieſts; who, without any regard to their Oaths, are daily telling the People in as plain terms as they durſt, that all the Steps leading to the preſent Settlement, by which her Majeſty reigns, are founded on a damnable Rebellion, in which the whole Nation has been involv'd. Were this true, High-Church need not to be at any great pains to prove that a National Guilt requires a National Repentance, and that they have no way to atone for this damnable and unnatural Sin, than by reducing things as ſoon as poſſible to their former courſe and old channel. So that if our Allys are not to be betray'd, as well as theſe Nations given up to the Pretender, and all *Europe* by conſequence to *French* Tyranny and Popery; 'tis not the fault of High-Church, who had they not reviv'd their abdicated Doctrine of Paſſive Obedience, there had not been, in all probability, by this time ſuch a Monſter in the Nation as a Proteſtant Jacobite.

For which Conduct of theirs, I ſhou'd be glad if a better Reaſon can be aſſign'd, than that they quickly deſpairing in a Government founded on Liberty, to get ſuch a Spiritual Tyranny as can only be obtain'd by means of Arbitrary Power, Penal Laws, and engroſſing of the Preſs; and ſeeing how all Attempts of this kind have turn'd to their utter Confuſion, they have reſolv'd to do their

their beſt to deſtroy the Conſtitution both in Church and State, and to make way for a Popiſh Pretender. And if they can by any means bring this about, 'tis but damning the Reformation as well as the Revolution; and then they may be ſure to gain the ſame Spiritual Powers, as their Popiſh Predeceſſors enjoy'd: And why they ſhou'd not damn one as well as the other, there can be no reaſon; ſince the Doctrines of Paſſive Obedience are not more inconſiſtent with the Principles of the Revolution, than the Powers they claim over the Conſciences of the People are with the Principles of the Reformation; which had been long ſince deſtroy'd, had it not been for that Revolution they are forward to ſacrifice to the Intereſt of a pretended Prince, bred up in the utmoſt Averſion to the Reformation. The beſt they can ſay for being inſtrumental in reſtoring Popery, is, that they aim at the Crown of Martyrdom; and 'tis but reaſonable that they who are ſo ready to make Martyrs of all that differ from 'em, ſhou'd be as ready to ſuffer Martyrdom themſelves.

I ſhou'd not have made this Surmiſe of the Conduct of High-Church Prieſts, cou'd that otherwiſe be accounted for; or were they not as notoriouſly guilty of Perjury when they take the Oath of Supremacy, as of Allegiance: ſince nothing can be more inconſiſtent than the Supremacy they claim by Divine Right over the Queen as their Eccleſiaſtical Subject, with that Supremacy the Law inveſts the Queen with over the Clergy, and which they as her Eccleſiaſtical Subjects have ſworn more than once to maintain.

And can we think that ſuch Men as theſe wou'd ever ſcruple, when they found it for their intereſt, to prefer to the Supremacy of a Woman that of the Pope, as Patriarch of the Weſt; and to allow him what ſo many Councils have declar'd to be his due, the Right of receiving Appeals from all the Churches under his Patriarchſhip? And Mr. *Leſley*, who is eſteem'd the Guide of the Univerſitys and Inferior Clergy, prefers the Papal Supremacy, notwithſtanding all its Encroachments, to the Regal; when he ſays, *That the Uſurpation of the Pope on the Epiſcopate, made the Biſhop of* Spalato *to come over to* England;

Caſe of the Regale, *p.* 142.

land; *but finding here a more heterogeneous Eraſtianiſm in the Regale, he return'd:* And that the Reformation of the *Gallican* Church wou'd exceed ours, cou'd they keep as clear from the *Regale*, as they have from the *Pontificate*. P. 265. *2d Edit.*

I might here add, That 'tis directly contrary to the Principles of High-Church Prieſts, to allow that Lay-Powers can diſſolve the Spiritual Relation of Biſhops to the People of their Dioceſs; and conſequently by their own Notion of Schiſm, whoſoever owns the Communion of any Biſhops put into the Biſhopricks of thoſe ſo depriv'd, are guilty of Schiſm. And yet did they not do all this, when the preſent Biſhops were put into the Sees of thoſe depriv'd by Parliament? a Lay-Power, that by their Principles is incapable of depriving even the loweſt Eccleſiaſticks.

As High-Church Prieſts always expreſs'd a great indignation againſt that common Saying, That *Prieſts of all Religions are ſtill the ſame*; ſo I muſt do 'em that juſtice, as to own they have ſufficiently confuted it, by ſhewing there never was any Set of Prieſts half ſo vile and profligate as themſelves: who tho they abhor the preſent Conſtitution of Church and State, and muſt by their Principles believe it no leſs than Damnation to become Members of either, and are daily preaching up Notions deſtructive of both; yet have made no ſcruple not only to own both, but to enter into the moſt ſolemn Engagements, and to take the moſt ſacred Oaths to be true to both: by which they have made themſelves more infamous than thoſe poor Rogues who are pillory'd for Perjury in leſſer matters. And theſe Godly Prieſts ſeldom miſs a Sunday but they pillory themſelves in the face of the Congregation, when they vent ſuch Doctrines as are inconſiſtent with the Oaths they have taken both to Church and State.

Wou'd not the *Romans*, upon the driving the *Tarquins* out of their City, have condemn'd thoſe who ſhou'd have preach'd up the Unlawfulneſs of all Reſiſtance, as Enemies to their new Settlement, and in a traitorous Conſpiracy to bring back the Tyranny? Or wou'd not the *Dutch* (to give an inſtance nearer home) upon their throwing off the *Spaniſh* Yoke, have adjudg'd ſuch Preachers

Preachers to be in the *Popiſh* and *Spaniſh* Intereſt? And have we not the ſame reaſon to believe Men of theſe Principles, which they are continually inculcating from the Pulpit, in the *Popiſh* and *French* Intereſt; or, which is the ſame thing, in that of the *St. Germains* Family, and conſequently Enemies to the preſent Proteſtant Government and Proteſtant Succeſſion?

But tho by an unaccountable Indulgence, High-Church Prieſts have been ſuffer'd to ſpread the Infection of Jacobitiſm far and near, yet ſure 'tis not too late to put a check to the growing Miſchief, and not let the Faction think it ſelf too powerful to be control'd. What can be more worthy the Wiſdom of the Nation now aſſembled in Parliament, than by ſome effectual Law to put a ſtop to all ſuch ſeditious Harangues, as reflect on the Principles by which the Revolution was brought about, and tend to alienate Peoples Affections from the preſent Government and Proteſtant Succeſſion?

They who conſider what curſed Inſtruments of Tyranny the Pulpits have been in moſt Countrys, and how impoſſible it is that the *Engliſh* Conſtitution can without a miracle be preſerv'd, if they who have the Education of the Gentry and Nobility may with impunity inſtil into 'em ſuch Principles as muſt oblige 'em to endeavour its deſtruction: they, I ſay, who reflect on this, and how inſuperable the Prejudice of Education is, will think a Nation can't be too much on their guard, in a point on which the Eternal as well as Temporal Happineſs of themſelves and their Poſterity does in ſo great a meaſure depend.

Will not the World think that we do not value as we ought our happy Conſtitution, if they ſee its greateſt Enemys permitted twice a week to banter, ridicule, libel, and inſult it? who if they are far, very far from ſuffering at preſent any Inconvenience by preaching theſe Jacobitiſh Notions, and are aſſur'd of all manner of Advantages, when by their means a new Revolution is brought about; will they not continually employ their mercenary Tongues and Pens to that end, to the great diſcouragement of all that are in love with the preſent Conſtitution both in Church and State?

To conclude; Nothing wou'd be more certain, than that the Conſequence of a new Revolution muſt be giving up all our preſent Liberty, loſing all the glorious Advantages which, by a laſting Peace that can't be far off, muſt accrue to *Great Britain*, and letting the *French* King overrun all *Europe*. Then not only the Funds (from which there's ſcarce a Family in *England* of any conſequence, but receives ſome advantage) and the Church-Lands will all go towards the Maintenance of Superſtition and Tyranny; but ſince it can't be doubted but the Papiſts then will make ſure work, the whole Nation wou'd be involv'd in the utmoſt Poverty and Miſery, and in a Slavery as irretrievable as it wou'd be inſupportable: and we ſhou'd be made the Jeſt and Scorn of the whole World, and be thought the very laſt and loweſt of Mankind, if after all we have done to preſerve our Liberty, and to convey down to lateſt Poſterity the ineſtimable Bleſſings of the Revolution, we ſhou'd ſuffer our ſelves to be prated out of 'em all, by a Pack of Ridiculous, Senſleſs, Selfiſh, Pragmatical, Proud, Inſolent, Perjur'd Wretches.

F I N I S.